

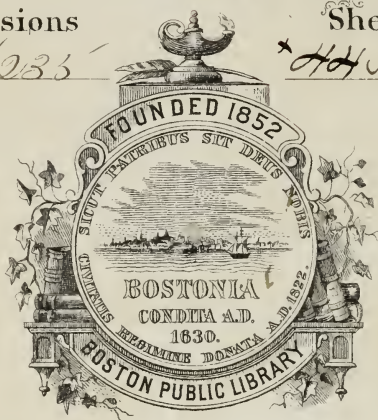


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S E R M O N

PREACHED AT THE ORDINATION

OF THE

REV. GEORGE M. BARTOL,

AS MINISTER OF THE FIRST CHURCH IN LANCASTER,

WITH THE RIGHT HAND OF FELLOWSHIP, THE

CHARGE, AND AN APPENDIX.

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CHRIST THE WAY.

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A

S E R M O N

PREACHED AT THE

ORDINATION OF THE REV. GEORGE M. BARTOL,

AS MINISTER OF THE

FIRST CHURCH OF CHRIST, IN LANCASTER, MASS.,

WEDNESDAY, AUGUST 4, 1847.

BY CYRUS A. BARTOL,

JUNIOR MINISTER OF THE WEST CHURCH IN BOSTON.

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WITH THE RIGHT HAND OF FELLOWSHIP,

BY REV. C. T. THAYER;

AND THE CHARGE, BY REV. ALONZO HILL.

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immortal excellence has been conveyed to us through it, we will be grateful, whether the incumbent of a bishopric, or the lowliest kneeler on the cathedral's marble floor, have been a link in the chain. But behold the Saviour himself with his disciples to the end of the world. Lo,—the fountain, whose unbroken stream has flowed for ages and watered the breadth of the earth along successive generations, gushing fresh and pure as ever at the very door of our heart! Lo,—the divine portrait, of which the myriad copies have been printed on human souls, standing in all its original distinctness, unblurred in a single feature, unfading in the least hue of loveliness and beauty, for every eye to gaze at on the page of the Gospel. The portrait is alive! It is Jesus himself. He speaks in every recorded word, he moves in every narrated incident. He is the way still to the erring children of men. "*Follow me,*" are the words that fall on our ears as truly as on those of the publican and fisherman of Judea and Galilee. Let not the Church presume to substitute herself, but only set forth Him as the true and living way. She can only be impotent for his mighty work. She may rear her temple with its surmounting cross, she may maintain the decent and impressive order of her service, and employ every expedient instrument in her legitimate work. But in all, let her aim be to hold up the spiritual image and figure of her Lord, precisely as does the lone missionary who gathers his audience in some rude barn, or upon some rough hill-side, making the spot as consecrate to Heaven as though it were the walls and arches of St. Peter's that rang with the preached word, and echoed back the heaven-seeking enthusiasm of praise. And that body of Christians, small or great, best deserves to be *called* Christ's Church, which preaches him with the most vivid and regenerating power among men, be its ecclesiastical form and discipline what they may, through the whole wide range,—from the pomp of Rome to the Quaker's meagre ritual. He that best shows to sinners Christ as *the way* to God, is at the head of the Christian hierarchy, stands nearest to Christ in the Apostolic descent, holds the keys which he gave, is the rock on which he builds, and opens the gates of heaven in his name. Be he Pope of the Catholic world, or "the voice of one crying in the wilderness," the common Lord, *the quickening spirit*, so marks, and honors, and will own him at last.

But there is another danger of substituting for Christ as the

way of salvation, a theological creed. It certainly is a noble effort of the human mind to analyze and condense the whole truth and composition of the Gospel, into a few elementary principles.

The diversity of faith, to which it leads in the Church, arising from the sincere and earnest convictions of individual minds, is better than the unity of form based on smothered dissent or crushed freedom of thought. Nay, without this endeavor after definite views, a firm intellectual hold of Christianity, the religion would have been in its grave ages ago. No evil arises from this attempt to compress the religion into a single grasp of the mind, except when the conclusions arrived at are separated and clothed with a distinct authority from the Scriptures, instead of being continually compared with, and corrected by them; that is, when a creed is substituted for Christ as the way of salvation. Certainly he has given no encouragement or facility to this. It is in fact a very difficult thing to reduce his teachings into less compass than they occupy. *There is no waste in them.* None of them are of that minor and subordinate character, which can be without loss left out; but all touch on grand principles of truth and duty, like those great circles that go round the globe. At the same time they are so intermixed with the details of actual life and the familiarity of private conversation, as to give us precise moral directions, and throw a piercing beam of light over each path of human doubt and difficulty. A creed, setting forth such teachings, should be held but as a temporary statement, open to continual amendment, like a table of calculations to be corrected by material or astronomical facts. It should never be substituted for Christ himself, never made the ground of communion instead of his mind, never imposed as containing the only terms of ecclesiastical intercourse, or joint Christian action, upon any who receive those best of all terms, his own words and works. Indeed the great and pressing need now of believers of every name, is of a closer resort to Christ as he actually stands, not only in the majesty of his truth, but in the still holier dignity of his life, on the broad platform of the evangelic record. If they would come nearer to each other, let them all come to Him. The Christ of history, and the Christ of the conscious heart, not diverse, but the same. He, in his own character, is the harmony of the Gospels, with all-uniting brightness, throwing their so many magnified discrepan-

## S E R M O N .

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“I AM THE WAY.”—John xiv. 6.

JESUS, about to go away from his disciples, tells them the way he was going they already knew. Thomas replies, *we know not whither thou goest, and how can we know the way?* Jesus rejoins, *I am the way*,—the true and living way to the Father. Whatever particular purpose of consolation or instruction was in his mind at the beginning of the conversation, his thought swells into its wonted generality and grandeur as he goes on. He uses other strong figures of the same purport. *I am the door. I am the light of the world.* And the whole strain of the New Testament, literal and metaphorical, goes to this one point, that Christ is the way of human salvation.

This doctrine implies a preliminary consideration of the need men have of light and guidance. They are wanderers who have lost their way. They are as those that sit and wait in darkness for the sun to rise upon them. They are as an untended, scattered flock, seeking entrance into the fold. Christ is the path, the light, the door,—in one word, the way.

We may hold various theories of man's lost and benighted condition. We may say he is constitutionally depraved as the heir of Adam's sin; we may say he sins freely on his own account without any such fatal hereditary bias; or we may say that his errors and transgressions are but the marks of his imperfect and undeveloped state, like that of the nebula of the firmament, whose dim and misty form will be rounded at length into a shining world; and we may ask if it shall not take as long to make and perfect a man, an immortal soul, as a planet, a mass of glittering dust. But whatever our theory may be, we can hardly

differ as to the fact, that man is an erring, sinful being; in darkness, and too often loving the darkness he is in, and needing light and guidance. Or if any one will assume the natural perfection and sufficient self-illumination of the soul, there will be to him no question between one way or another, for no way at all is needed.

Christ is the way,—the direct individual path of salvation. He that climbeth up some other way is a thief and a robber. There is no way that can be a substitute for him. And here is the great danger, which he himself foresaw, of making something else the substitute for him.

Many are in danger, at the present time, of substituting the Church for Christ,—the body for the head. And surely there can be no life, or light, or salvation in this. Christ's Church is properly the union of his disciples in him, by faith, and love, and obedience. Considered in this spiritual idea, as constituted by these inward bonds, it could not be so perverted or misplaced. But it is when unduly exaggerated in its external character, and so but partially manifesting its own idea, overlaying and alloying it with baser elements, that it suffers so fundamental an abuse. And that theory of the Church, which makes its essence to consist in outward forms and rites, particularly exposes it to this loss of its own purity, and sacrilegious assumption of the Master's office. The Church is substituted for Christ, whenever its organization and ordinances are brought into nearer view than his mind and life, and made prominent, to obscure his moral glory, to eclipse the sun of righteousness. It is substituted for Christ when it assumes by its special observances to be *the way* of salvation. It is at best and in the exercise of its loftiest influence, only *a way to the way*,—a foot-path into the clear and open road to God and heaven,—and it abjures its own office in grasping at a higher. All we ask of it is, to point to Christ. Even the forms or institutions with which he himself clothed his Church, are guarded against degenerating into superstition, only when held in simplicity and immediate connexion with himself. All beyond is error and injurious substitution for him.

The doctrine of the Church insisted on at the present day, with some new indications of success, penetrating into the Protestant communion, and well adapted to the weakness of human nature, is a gross departure from the truth of the Gospel. It makes the



formal and sensible in religion to be the essential. It affirms a particular mode of priestly ordination and succession, and a special understanding and administration of the sacraments, as vital and indispensable to regenerate and sanctify the soul. It recognizes no salvation in any other way. A greater violation of Christianity it is hard to conceive.

If there be any thing characteristic of the religion of the Gospel, it is its spirituality; its spare and frugal appeal to the senses, the richness and fulness of its address to the soul; the greater account it makes of the internal and invisible in religion, than of the outward and formal. The Church, according to this theory, magnifies the visible and disparages the unseen. It has its appropriate symbol, not in those finer forms of life, where the vital forces are hid in the centre of a noble organization, but in those inferior creatures, whose nervous and vital system is upon the outside and chiefly connected with the skin.

Christ is no external Saviour, by mechanical conditions, and a large apparatus of means, but himself the means, and as the great Apostle declares, *he is a quickening spirit*. The formal Church, I know, pretends to a loftier presentation even of Christ's influence than that of those whom it calls the dissenters, inasmuch as it teaches that his disciples receive him, even his living body, in the consecrated bread of the Supper. But what we want to receive is not the *body* of our Lord, but his *spirit*. Were the transubstantiation real, it would be a very little thing, compared with the spiritual transformation of mind and heart into the Saviour's image. For, as the Apostle Paul says, we do not know even Christ himself after the flesh. But we would have him formed within us the hope of glory. We would obtain our nourishment, not from his literal body, but from his living virtue, his divine temper, his holy love to God and man. As he himself said, after speaking of the eating of his flesh and drinking of his blood, *his words are spirit and life*.

And so in regard to the introductory rite of Baptism. It is a sacred symbol of Christian purity, of filial adoption and divine training, to be gladly used for ourselves and our children. But to see in it a literally regenerating power distinct from a sincere realizing of its import, is to substitute it as the way of salvation for Christ.

Had the ordinance itself this positive and independent efficacy, the chief Apostle would not have solemnly thanked God that he had baptized so few, merely for fear of misapprehension of his act. Received as signifying all that is holy in God's law, binding in parental duty, and needful in religious nurture, it is indeed precious. For thus it is but a step to Christ the living way.

In the natural religions which have arisen in the world, and in the early dispensation through Moses, suited to the spiritual childhood of the race, the element of form has predominated, the priest regarded as exercising prerogatives and functions mysteriously distinguishing him from all other men. But Christianity presumes that the human mind has at last come of age. Christianity presumes that it is at length capable of something better; receptive of an influence more akin to its own spiritual and aspiring nature. The great High Priest of our profession, the Son of God, identified himself with man, and would have his ministers and disciples identify themselves with mankind. The genius of his religion is to recognize the equality of men before God, their common privilege of freedom, growth, and pursuit of immortal happiness. And nothing can stir the best principles, excite the loftiest efforts, and turn the inborn dignity of the soul into an inbred worth, like this recognition of its capacity, by God's grace, to subdue evil inclinations into virtue, and turn temptation to victory. Christ is the way of salvation by this moral power with which he quickens and ennobles the human heart, kindles in it the sense of its native honor, and high duty, and heavenly destiny, and which a system of external means and appliances cannot exert.

The saving and sufficient virtue ascribed to such a system, makes, not Jesus, but the Church, the mediator between God and man; robs him of his peculiar office only to fail in discharging what it usurps. Let the Church take its true place, and no longer arrogate the Master's; by its superficial treatment, healing slightly the hurt of the daughter of my people, which only the great Physician can cure. It can bless the world only as it confines itself to the work of obeying its Head, and of manifesting and transmitting the true knowledge of Christ himself, without adding to, or taking from, his own word and life. Its business is simply that of a servant making way for the Master, and introducing us directly to him. So far as by the law of spiritual life, his own

cies into insignificance and shade; and he alone can reconcile the varying beliefs of his followers, and be the harmony of his disciples' hearts.

If the intellect cannot be satisfied without some complete speculative notion of Christianity, let the idea be held, not insulated, but ever in the light of the simple verity as it stands in that frame of events constructed by the hand of God; just as we hold our idea of nature, before the actual manifestation and movement of the world.

The geologist has his theory of the creation; but, in the light of true science, he will never substitute his theory for the fact, but expose it to continual correction and enlargement from the fact. And, if he would truly understand nature, he will, beyond and above his theory, open his soul to her direct influence in the broad impressions she makes of the Divine power, wisdom and goodness. Else he exchanges the beauty, order and splendor of the universe for a figment of his own brain. He narrows to an abstract theoretical point the vision which should range sublimely over the sum of things, and catch the living pictures of nature's operations as they rise. He dwells on the agency of fire or water as accounting for the existence and condition of things, till he overlooks the agency of God, and screens his soul from the creative glory, that stirs and shines on every side, with the blinder of his own speculation. He theorizes about the world and contends with a differing theorist, till they both depart from Nature, as from each other, and the scene, the marvellous, glorious scene, at which they might admire, and melt, and worship together, lies between them like an unoccupied, disputed territory.

And so Christ himself, the true and living way, containing all the treasures of wisdom, combining the Divine attributes in his words and works, standing before our spirits bright and glorious, like Nature before our eyes, is set aside by contentious debate upon the schemes of scholastic divinity, and the gymnastic exercises of the farthest reach of theological discussion are put instead of Him, for the way of life. The larger part of his revelation lies between the disputants as an unoccupied, disputed territory. No bar is to be raised to thought, to the earnest action of the human mind on our religion. This amazing spectacle of the life of Jesus is a subject for intense meditation. But the meditation should be



confined to the subject, and not wander away into every question that may seem to grow out of it,—weaving a cunning clue of proof-texts into the labyrinth of doubt, entangling itself with extraneous difficulties that may be grappled with as a muscular trial of the understanding, but are impertinent to be connected with the vital importance of the Gospel. Let us meditate on the actual substance of the Gospel in the life and character of Jesus, till he himself rise before us, in his own sinless and divine majesty, in the full proportions of his commanding soul, in the clear lineaments of his holy countenance, in the moral impressiveness of his heavenly doctrine ; and from his divine form, the smoke and mist of this hot controversy and abstract questioning roll, like the mist of the mountain-top, away. The want of this simple and true respect to Jesus Christ is the great defect of the prevailing theology.

Christ is much referred to, and with the most exalting terms, in the language of creeds and confessions of faith. But the reference is made too much in the light of a technical and sectarian idea. What we want to quicken and renew our hearts is, not the image of him, which we have made and set up on the platform of our denominational creed, but the living reality, as it appears in the shape and motions of his own actual career. We want to remove alike the intervening traditions of time and the intrusive prejudices of our own minds, and come into direct contact and communion with Him. We honor him, not so much by any high and worshipful phraseology, as by receiving him *as* he introduces himself to us,—*no more, no less, no other*. It is the great wonder of our religion, that his likeness is preserved so without loss, that we can cherish him in a personal acquaintance and love as truly as did John and Mary. The language of sitting at his feet and learning of him, of being in his company and catching his spirit seems entirely appropriate still, though the gulf of eighteen hundred years divide us from his daily walk and conversation. We need no more, were it possible, we need less, than his earliest followers, to substitute a creed for Him. He himself, undying and immortal on earth as in heaven, is before us. He speaks and asks the ear of our direct attention. We hang upon the opening of his lips, our eye turns to his sitting or rising, our feet follow in his journey, our heart glows at his life-giving accents, our cheek



blanches, our bitter tears flow like Peter's at his mild but resistless reproof. And all our capacity of thought, of spiritual conception, and far-reaching anticipation, is exercised and expanded, while every good affection and resolution are aroused by his manner and voice. Oh! if the members of every section of his broken and subdivided Church could thus circle about Him, and sacrifice the idols of their fragmentary views to the immediate contemplation of his spotless, full-orbed majesty; if they would kindle their souls into a common flame at the light of His revealed and authentic glory, how would the reproach of their inveterate strife pass away; how, after the long ages of division, the march of their united and inseparable ranks against the evil in the world would begin; how the freedom of the individual soul be reconciled with the unity of all believers, and the prayer Jesus offered before his death on the cross be indeed answered of God.

But not only the Church and Theology are thus perverted in being substituted for Christ, but Philosophy also. True philosophy and religion have no difference with each other, but fast friendship alone. It is only philosophy corrupted and carried beyond its sphere to seize upon the province of faith, and monopolize the domain of the human soul; philosophy, coveting a false glory, and gaining an unreal aggrandizement, whose overweening claims must be reduced by the stricture of truth.

This philosophy is somewhat rife at the present day. It either sets Christianity aside to take possession of the whole field of human knowledge, or includes it stripped of its peculiar titles to attention, and retaining only the kind of interest due to a multitude of moral illustrations and historic facts. The advocates of this philosophy say; leave the whole space of observation and thought free and open. Let us have no prescription or authority as to any belief, but in the light of unaided reason, reach unbiased conclusions. And though the sun be risen to show the way through the dark and perplexing places of human inquiry, they still prefer to explore by the lamp of their own judgment wherever they go. They are jealous of any fixtures of revealed doctrine, any guides on the road of man's duty and destiny, and nothing will serve but they must survey and mark the whole route, through time into eternity, themselves. Alas, for the mazy and tangled confusion in which their own several chains of thought lie over

the broad field of human life. Complaints are made of the diversities of faith, but even these are trifling compared with the diversities of philosophy, while faith has an agreement in grand principles, which philosophy has not attained. So that some philosophers of the profounder stamp have been led to throw themselves at last upon faith of some sort, as furnishing the satisfaction which their lynx-eyed logic had sought in vain. It is said of the most distinguished of modern metaphysicians, that, finding himself unable by means of argument alone to legitimate any determinations respecting God and man's relation to Him, he cast himself in the final resort upon the authority of the conscience, as a surer basis than any which his own intellectual labors could plant. And the deepest thinkers now, in their loyalty to Christ, cast themselves upon an authority, as solid as that of conscience, only filling up its defects and widening its foundations to take in all which the anxiously searching mind of man might wish to support. It is indeed the blessing of Christianity to the world, that, in the infinite space which the philosopher would keep open, it shows the hand of God appearing to raise the pillars of an intellectual habitation for the human soul. The soul, enterprising as it may be in its excursions, needs such shelter; it would not be sailing forever over the boundless sea of thought, but wants an anchor mid the commotions of that sea, and a harbor of trust and confidence from its perpetual heavings, and wearisome waste. Christianity will never be outgrown, for the greatest even more than the humblest mind yearns for the secure mooring and safe directions in its unknown voyage, which it affords.

For a time, the forward intellect of the age seemed tending towards an exclusive philosophy, but only as for a moment. Its ablest and most brilliant productions are now as instinct with humble faith, as they are with lofty reasoning, and the writings which seemed for a while to rival those of contemporaneous Christian pens, are now left behind by the more various, composite excellence of the essays of a generation of disciples of no one sectarian school, the manifestation of whose power seems as yet but rising to the ascendant, while the brightness of an unbelieving rationalism is already on the wane. And wane it must,—whether destined to brighten or fade for a time, to run a longer and mightier career, or have its spirit laid, as it has so often been, by the potent

energy of the Gospel. Rise and run when and where it will, it must be to its defeat, for it rises against the demonstrations of God's truth, and runs upon the thick bosses of the Almighty's buckler.

Here lies the fatal weakness of the philosophy, which is substituted for Christ; its violation of the very conditions of truth. The great principle of all true philosophy, whether of matter or mind, is, that it be based on, or governed in its conclusions by, the testimonies of fact. And such has been the character of all philosophy that has borne fruit, contra-distinguishing the best modern systems from the groundless and hypothetical character of much in the ancient schools. But the philosophy that slights or would shoulder aside Christianity, is surely not of this solid and experimental kind. It shuts its eyes to, or disparages the noblest passage of all history. It discredits or allows no just weight to the finest piece of evidence, in which the most remarkable signs of verity are all joined, and as it were, condensed. It suspects or condemns the most glorious facts that have ever transpired beneath the sun. It does not deserve the name of philosophy in this age of the world, for it violates the spirit of that whose name it bears, and, like the false herald of the era of chivalry, should have its forged insignia of office torn away. The Christian philosopher may like to reason and speculate, as well as any other man; may have a mind as fertile as any in invention and conjecture, but he turns not his back on the marvellous displays of Divine power and love, to pursue any airy, aimless flight. Patiently as any will he hunt out the hidden trail of analogies through all material and spiritual things, but he will never substitute it for Christ, the open way. He bows his head before the amazing demonstrations of God through his Son, while the philosopher, who assumes to take a higher position in the ranks of wisdom, passes by, as though nothing had taken place.

The philosophy which excludes Christ, or only receives Him divested of his authority, mighty works, and moral perfection, may affirm itself to be religious, but it prefers what it calls Absolute religion, to any special and defined system, like Christianity; which is as though one should prefer, for a habitation, the earth, when it was "without form and void, and darkness covered the face of the deep," to the well-finished and perfected world. To



the human mind there is a vague, shifting, shapeless quality about this so styled Absolute religion, which must render it of very little practical worth to the majority of men, however a few may pretend to perform the feat of grasping its immense and misty proportions. But the philosophy substituted for Christ, changes with Protean facility its own form. Sometimes it is a negative system, which could not stand at all, but by bracing itself against the Christianity it assails ; and sometimes it is a positive spiritualism which, in its own conceit, oversees Christianity, borrows from it what it deems good, and applies to it among the other religions of the world, the eclecticism of some Christian believers in regard to the various sects. Sometimes it dwells among abstractions, and rears its fabric on the categories of the pure reason, and sometimes ranges with blithe sensations and a kindling eye, in a sort of nature-worship, through all the wonder and beauty of the actual world, preferring the mystic suggestions and pregnant silence of God's works, to the clear and eloquent distinctness of His word. I wish not to deny that there is a charm of appearance, a generosity of spirit, a power of genius, and not seldom a brilliant gleam of truth about some of its manifestations. But, in any of its forms, to be substituted for Christ as the way of human salvation, it is a mistake and miserable failure. It cannot act with his redeeming power on the highest or the lowliest minds. It has never moved to any such undertakings or sacrifices as he has inspired in the soul. It has not been the parent, like him, of all good institutions, and of every holy cause. It has not renewed the face of the earth as he has done, nor regenerated the individual heart, as he is forever doing. Weighed in the balances of any such comparison, it is found wanting. Even true philosophy cannot do the work of faith ; and false philosophy, will do only more thoroughly, that of skepticism.

To every believer in Christ, who receives him in the character in which he presents himself, as speaking in God's name, his teachings must be as segments from the sphere of Eternal truth, and therefore corresponding with all truth, however discovered or made known ; while he, himself, is regarded as the Truth alive, as a living and spiritual agency, to subdue the soul of man to himself, and thus be the only perfect way of salvation.

But why canvass long the claims of Philosophy to be a substi-

tute for Christianity? What tangible and really settled principles of its own, has the independent and self-sufficing philosophy to show, like the revelations in Christ, of God's paternal character, of man's kindred relationship with his Maker, and destination to an immortal existence, of the conditions of forgiveness to the sinner, hope to the despairing, comfort to the sorrowing, and final justice to the wronged.

Indefinite and unsatisfying indeed are its best teachings when set over against the Divine oracles, while it is hard to tell whether the Pantheism or the Atheism, upon which some of its most distinguished votaries have finally determined, and from which even by the most masterly abilities for positive science some have not been saved, tend more to the corruption of human virtue. Philosophy cannot be substituted for Christ as the way of salvation. Should it be so substituted extensively among men, it would not be long before, not only the powers of the world to come would be scorned as a superstitious delusion, but the landmarks of order and decency on earth removed, and the flood of sensuality and vice make new inroads over all the embankments of human happiness. In view of the possibility of such a result, we can welcome even that reaction from extreme speculation, by which some, wearied with losing all foothold and dangling in the air, have gone back to the broadest, if not the firmest, of all platforms of authority in the Romish church.

But we are in danger of making one other substitution for Christ,—that of Reform. It is one of the most honorable marks of the present age, that it is an age of reform. Never before were all the evil customs, institutions, of society, called to so terrible an account. As it were, a travelling bar of judgment overtakes every injurious, oppressive class in the community, summoning it collectively or individually, to the trial of whatever force of public opinion can be roused or social conscience concentrated for its condemnation and doom. The spirit of change, like a universal spy, overlooks nothing that can be shown capable of improvement. This reforming tendency is the fruit of our religion, and, while connected with, nursed and nurtured by the Christianity that gave it birth, only a tendency to good. But not so, when separated from Christianity, and substituted for Christ. Not so, when divorced from his Spirit, and allied with the unholy passions of the



world ; taking anger, scorn, bitterness, malice, and all uncharitableness, for its companions. Not so, when the reformer withdraws from, and mocks at the observance of Christian institutions, and denounces the Church, and the Bible itself, as obstacles in his career. Not so, when a fanatic and miscreating energy on the one hand, joins with a hard insensibility on the other, to produce the monstrous phenomenon of an apparent division and unfriendly antagonism between the very sentiments of religion and philanthropy ; the stream cut off from its fountain, the child in unnatural war with its parent. The love of man can flow deep and pure from no other source, than the love of God ; and lasting and thorough beneficence have no other parentage than sincere and lofty devotion. In Christ, the religious and benevolent sentiments exist, each perfect, and both inseparably united. In his character, overflowing charity to man gushes out from the pure, solitary heights of communion with God. But how often the zealot of a good cause shows no such devout and humbly adoring soul ! And this evil comes not, as sometimes appears to be thought, from the overgrowth of his philanthropy, which has left no room for his religion. Religion and philanthropy cannot thus press upon or exclude each other. All real increase of either, is common to both. But it comes, when philanthropy, in its own nature, spiritual and unconfined, has been limited to some single point, or pledged itself to one exclusive course towards that point, and then debased its own quality with dislike and opposition to the best and holiest men, whose sense of right will not let them go along with it in the same way. It comes, when a special object, or a special measure, is held dearer than the whole scope and temper of the Gospel. It comes when the favorite reform has been substituted for Christ. But a short step after this conducts to the loss alike of brotherly kindness and filial devotion. Christ includes and fosters all true reforms. His Church has room within its walls for the growth of all. But no one under him can be exclusive, as though it were the only worthy end of human exertion. No one has a right to overrun the whole garden of the Lord's husbandry. They should all be cultivated on Christian ground, with Christian hands, and then no sour or bitter fruit will grow upon their branches, but only that which is for the nourishment and healing of the world. And when any of them, without this Christian culture, is sown on

the wild soil of human nature, though some of the seed of God's own word were stolen for the planting, the quality of the product will continually degenerate. The large and loving spirit of the Gospel is the only antidote to that narrowness, dogmatism, and gall, which are apt to be engendered in the hot and single pursuit of any outward object, however great and noble. Only that replenishing of the inward fruits of pure affection, which comes best from the mind of Christ, and that rein upon the passions, which his hand most effectually imposes, can save the devotee of the highest enterprise from hatred against his opponents, and, in the excitement of his ardor, restrain every intemperate movement, and prevent the boiling up of any drop of acid from the bottom of his heart.

The philanthropist, with his particular outward aim, most of all men, needs to bathe in the broad element of Christian love and piety, which girdles in its embrace every corner and continent of the world, so that he may pursue his special end with a sweet, sympathetic good-nature, which no contagion of ill-will against even an adversary, can disturb or disease. Oh, we want no fewer reformers,—God forbid,—but more generous, catholic, Christian reformers, who shall speak against all the evil in the world, the unanswerable words of truth and goodness. In short,—for to this point of the text, every rational consideration tends,—we want Christ himself *as the way*.

He has been called the great Reformer. But his method is to reform, by regenerating, mankind. Men cannot be saved by any undertaking, however great, of outward reform, but by being born again,—inwardly renewed in the spirit of their minds,—and having the very germs of iniquity drawn out of their hearts. The reformer may go round with his axe, and cut down some of the corrupt trees, but they will grow up again, fresh and lively from the old stock, till the axe is laid—not at the trunk—but the root. This *radical* process is longer, but alone effectual. The reformer seems, not seldom, to think the evils that afflict society can be struck off, as it were at a blow of immediate abolition. He might as well attempt to strike off the primeval forests, or the granite bound hills. These evils are rooted in the human heart, some of the roots running, it may be, into his own heart. Alas, to the observation of Heaven, are we not all, more or less, in the same

plight, all suffering with the same chronic disease of sin? Who shall deliver us, and help us to deliver our fellow-creatures, but Christ the regenerator of the human soul, and so the Reformer of the world! *He is the way.* Reform is but the effect of which he is the mighty cause, and his disciples the instruments carrying on the work, not with the clamors of an outraged and frantic conscience, but with a sober benevolence, with a zeal supplied from no seething passion, but from the current of a loving heart, with an activity running in various directions, but, like the lines of the mathematical problem, producing one resultant of right.

This criticism upon Reform implies no general disparagement of the importance of the reformer's work, and nothing but unqualified honor of it when conducted after the way of Christ. In view of the pressing occasion for reform everywhere existing in human life, we should feel inclined to pardon even the reformer's excesses, were they not made inexcusable to his own better judgment, by weakening his arm, reducing the amount, and impairing the quality of his work. And, with all his faults, considering the nobility of his aim, the frequent disinterestedness of his labors, and the noble exceptions to the harsh and unjust manner he has too much assumed, if, in fixing his true place, there be any class that, to finish the category, we must add to *the goodly fellowship of the prophets, the blessed company of the apostles, and the noble army of the martyrs*, it is *the righteous band of the reformers*. Especially will they deserve this rank and title, when they purge away every remainder of acrimony and bigotry from their spirit, and clothe themselves with the internal power of the Gospel to accomplish their external designs. Let them learn from Christianity a profounder understanding of the nature of the evil to be removed, learn, as all of them have not as yet clearly done, that man is not the mere victim of circumstances, or necessary prey of temptation, or helpless subject of wrong, but himself a sinner, and by sin his own chief traitor, and worst foe. Let them not look to any change in outward relations or re-organization of society as the cure of human woes, any farther than it shall proceed from the infusion of a better sentiment and the establishing of higher principles in the individual and the common heart. Carrying on their various plans more by the method of Christ, they may hope to check the dominion of iniquity, not only by breaking down its



grosser forms, but by overcoming its moral causes, toiling not only that the injured may be righted, but for that, if possible, still nobler end, that there may be none to injure; that men may be raised above not only intemperate indulgence, but intemperate desire; that the sword not only be sheathed, but beaten into the plough-share; that the rod not be wrested with violence from the oppressor's hand, but fall at the bidding of his own soul, and the long empire of selfishness and hate give way to the Kingdom of holiness and love. Such is the glorious result that glimmers from afar upon the vision, through no path of human opening, but from the end of that way which is Christ. Let us all devote ourselves to hasten the fulfilment. Let us pray God by His Son to hasten it. Even so, Lord Jesus, come quickly!

Thus we see everything wrongfully substituted for Christ, rightfully embraced beneath him, as his own creation or lawful domain. There is nothing contracted or ungenerously exclusive in him, this broad survey of the main courses of the human mind not carrying us off the premises of our Master. The Church, in every just appeal to the sense and fancy and social sympathy of man, is his.

The faculty or principle of Faith in the soul is drawn by his works and teachings to its highest objects and noblest exercise. Philosophy, led into the region of truth along the road of his veritable revelations, starts into the track of all harmoniously related truth. And Reform, corrected by him of its narrow and superficial violence, probes the depths of the moral maladies it would cure. All the powers of our spiritual nature receive from him their right direction, stimulus, and growth.

Let him be to us, brethren, *the way*. There is no other way so good for us pilgrims on the earth to travel in. Let us thank God for the way His own hand hath made, and that we are not left to make a doubtful or devious way for ourselves. Let us be too grateful, and too progressive in the divine direction, ever to think of substituting any other for it. Do we not need it, as it actually lies before us? With temptation opening its alluring paths, and sin drawing us astray, and sorrow dragging us to the ground, and doubt involving us in its confused tracks, and death digging the pit where all earthly roads converge and terminate together, do we not need this highway, which leads to pardon and consolation,



which is lined with perpetual repairs of strength, and which lays its even and unbroken course across the dark valley of the grave? This way verily ends not in the tomb, for it passes through the lighted sepulchre of Jesus, where the shining angels sat, and by the enduring monuments of his resurrection, which time has not wasted nor the hand of violence shook, till it enters into the path of his ascension. It will conduct all his followers to his own high, immortal home.

To this way, my friends of this society, does not a finger from this consecrated desk seem ever to point, and a voice from behind to say, "Walk ye in it." Do not moving tones come back, as though these walls had not yet lost the echoes waked by the persuasive lips of that venerated man, whose memory hallows this spot, and whose name the Church rejoices to speak with honor? And is not Christ *the way* to which your steps have been led by a still living and well-loved guide? It is the prayer of one, who can pray as fervently as any for good issues to the relation this day sealed, that Christ may be shown as *THE WAY* by him who now succeeds to their work.

# RIGHT HAND OF FELLOWSHIP;

BY THE

REV. C. T. THAYER.

THE HISTORY OF THE

REIGN OF

## RIGHT HAND OF FELLOWSHIP.

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STANDING as you now do at the threshold of high responsibility—about to enter on important and sacred duties, you naturally look for sympathy as well as counsel ; you want not only the guiding hand, but also that which, with a cordial pressure, shall give friendly assurance. This service has both a natural and a scriptural foundation. It springs from the occasion itself, while it has the sanction of apostolical and ecclesiastical usage. None could have been assigned me, which I should perform more cheerfully and with a full heart. The minister at this altar and of this people I shall ever regard as more than in a professional sense, a brother.

Accept, then, this hand as a token of Christian fellowship from your brethren and friends—as an earnest of their readiness to counsel, comfort and aid you in all your future course, and especially in the work to which you are now consecrated. We welcome you to its labors, than which none on earth can be higher or worthier. Welcome to its still and delightful studies, by which your own mind may be enriched, at the same time that it is prepared to enlighten and improve others. Welcome to its pleasures—to that peculiar and sweetest pleasure arising from the consciousness of at once getting and doing good. Welcome to its trials, of which we may without undignified complaint assert it has its full share—that they are neither few nor small, but which may lead to glorious issues—may be made to quicken, strengthen, refine, elevate. Welcome to its rewards, more valuable than all the world beside, pure and lasting as heaven.

It is no narrow or exclusive fellowship, which we hereby pledge to you. Our best wishes for your usefulness, and our ready co-



operation, will attend you whithersoever you follow the great Master. We should greatly dread to see all minds, and those of the ministers of religion by no means least, cast in the same mould, thinking the same thoughts, feeling and acting alike. Slavish deference to opinion, custom, human authority, is always degrading and injurious. Much was comprehended in the daily prayer of a good man—that he and his might be upright toward God and downright to men. Such a petition might well be offered by many, who are wanting in the spirit of just self-reliance, of impartial inquiry, of free action. Still, we desire that you may cherish and enjoy, as far as consistently with moral independence you can, the fellowship of all Christians, whether of like or differing faith. Thus may you attain the blessed distinction of being a friend of peace. Thus you strengthen the cause of the Prince of peace, and help to rescue it from the evils of bitter contention among its professed friends. “It is written,” (says Milton, with admirable practical wisdom,) “that the coat of our Saviour was without seam; whence some would infer that there should be no division in the church of Christ. It should be so indeed; yet seams in the same cloth neither hurt the garment, nor misbecome it; and not only seams, but schisms will be, while men are fallible;—but if they who dissent in matters not essential to belief, while the common adversary is in the field, shall stand jarring and pelting at one another, they will be soon routed and subdued.”

Above all, may your fellowship be with the Father and the spirit of his Son. There will be times in every individual’s experience, and in the Christian minister’s as much perhaps as any, in which no other mortal can know, as the heart itself does, its own bitterness—its conflicts, its doubts, its darkness and sorrows.

“Oh, when we look for sympathy in vain,  
 Let us look deep into the secret springs  
 Of our own hearts. There let us wake up  
 The tones of meditation, and commune  
 With the great spirit that is stirred within,  
 And seek companionship beyond all else  
 That is allowed to mortals.”

I recognize the evident blessing of God in the harmony and many happy circumstances attendant on the commencement of your ministry here. In congratulating you on these and expressing our warm interest in the relation you are to sustain to this

people, I cannot suppress the thought, that I am not speaking for the living alone. Could the stillness of yonder tomb be broken, the voice there hushed to its last silence, which long spake within these walls, would repeat with redoubled earnestness our welcome. He, whose it was, would bid you welcome to this home of his affections, to this temple he loved, to this altar at which he delighted to serve, to this peaceful and beautiful valley to which he was bound by strongest ties and even a romantic attachment; amid the scenes of which he moved for nearly half a century, spending in them his earlier and later strength, feeling that in them was an abundant sphere for honorable and useful exertion, and fondly desiring here at length to repose from his earthly labors. If there be joy in the world of spirits at the happy events of earth, I feel assured that he rejoices with us in the bright prospects of this day, and mingles his prayers with ours, that your ministry here may be long, most prospered and happy, and you be gathered at last to the faithful who shall "clasp inseparable hands" in never-ending progress and bliss.

Before closing, I would tender to this beloved Church and Society the expression of our fellowship, our sympathy and joy. When your late pastor, on whom in the outset your feelings and views had with remarkable unanimity centred, and in whose light, during the season it was continued to you, you so much rejoiced, was arrested by the providence of God in the midst of his usefulness, and his strength made to fail by the way—ere it was noon, you were called to severe disappointment and had our sincerest sympathy. But the same providence has ordained that light should spring out of darkness, and a joyful morning succeed the weeping night. We feel, I must confess, mingled pleasure and pride at the honorable manner in which you have passed through this trial, and with renewed unanimity fixed on a successor to the sacred office among you. It is our fervent desire and prayer, that the best hopes of this hour may be fulfilled. Whether we come and see you, or be absent, may we hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel.



C H A R G E;

BY

REV. ALONZO HILL.





## C H A R G E .

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MY BROTHER,—If I were to collect and repeat all the warnings and directions for the conduct of the ministry to be found scattered through the New Testament, I do not know that I could better perform this service to which you have invited me. They contain your best manual of duty and are worthy of your frequent and careful study. Among these there is one which I desire may linger in your memory. It fell from the lips of the great Teacher. He uttered it at a time when it could not fail to have an indelible impression on the minds of the first preachers of his religion. He was about to send them out to proclaim his truth. They were to go with unaffected simplicity and godly sincerity, without purse or scrip or array of apparel, and with only shoes on the feet and the pilgrim's staff for the journey. "And into whatsoever city or town ye shall enter, look around and see who is worthy of your confidence, and there abide until ye go thence—there stay until the providence of God call you away." My Brother, on the same great mission, in the service of the same great Master, you have entered this town. This people have given you the warmest welcome; you have received from them the highest marks of their confidence and affection. You have been ordained as their religious teacher and friend. Here, then, stay,—come with the purpose, lay your plans, enter upon your duties with the expectation of staying here, God helping you and them, until your earthly work is over and you go to your reward. Here you have pitched your tent, and here let it stand through summer's heat and winter's cold. Look upon these hills and fields and meadows; this is the scene of your life-long labors—resolve here to stand in your lot

while the glory of the year shall come and go, and the leaves again spring and fall and the flowers blossom and decay. Cast your eyes around this ancient and venerable church ; receiving your ordination vows this day, let it echo with the last sounds of your voice, let it witness your earliest and latest struggles in the cause of your Master. Regard for a moment the face of your congregation ; of one by one of its aged members you are to smooth the passage to the grave, one by one of its more youthful portions you are to send forth prepared for the world's dread conflicts, trained by your hand, bearing the marks of your fidelity. For life and for death, consecrate yourself to this people. Their highest interests are given you in charge ; count that you have lived as these interests have been promoted. I know what I am saying ; I know there are circumstances in which it is better for minister and people to separate. I know there are sacred calls of duty when the relation must be severed, though it tear and lacerate the very heart-strings. But this restless spirit of change, this indifference to ties once deemed among the most sacred, is the bane of the ministry and is robbing it of its strength. Shun, I charge you, this error. Reverence the sacredness of the bond which now connects you with this people. Be assured, they will not be hasty to seek causes of separation. Look at the annals of their church. They point to them with pride, for the length and harmony of the ministerial relation. In their graveyards they will show you the monuments of their successive pastors, each resting after a long day of labor ; each reposing in the midst of the generation whom he loved and served. Resolve, then, to establish yourself in their affections, and with the blessing of God, to cement your relation by years of faithful labors. Seek no higher honor than to be the long-tried and venerated pastor, and to sleep the sleep of death at last in the midst of them.

But for the intimacy and permanency of this relation, this occasion would be idle—they impart to it its chief solemnity, and give weight to the words which now find utterance. Let me speak to you of the means by which you may obtain a healthful and permanent influence in this place—for then I assist you to do the great work of the ministry. I counsel and charge you then, first of all things, to have respect to the *spirit* which you maintain. If you would enjoy a successful and happy ministry, your

one act of self-consecration must be the act of your *whole life*. There are temptations, invading the silence of the sanctuary—mingling in the most sacred duties—besetting the heart of the minister of religion, as subtle as they are fatal. Beware of their insinuating influence on your ministerial character. Shun, as the bane of your success, the temptation to mental and spiritual sloth. Beware, I warn you, lest frequently interrupted, you relax your mental discipline—lest familiar with your duties, they become formal—lest compelled to go the round of official service, the heart lose the first freshness of devotion and its best affections by the constant demand upon them be *worn* out. Enough now may be numbered—the first days of whose ministry have been their best days—the living, melancholy monuments of mental sloth and spiritual declension. I charge you, my brother, resist the all surrounding temptation; for your own sake, for the happiness and usefulness of your ministry, for the sake of this people whose welfare is bound up in your fidelity, do not stop here. Go on from this moment, day by day, increasing in wisdom and mental strength and in Christian graces. Now you are fixed in one spot and are to commune with the same minds week after week and year after year, to relax your mental efforts, to forego your spiritual exercises and rely on your past acquisitions, would be your ruin. Now, if never before, *study*—lay down some plan of study and *pursue* it. *Think*, from the *habit* of thinking, and *persevere* in it. *Watch and pray*, and be *constant* in watching and prayer. I can give you no better nor more useful advice than to be faithful in a *generous self-culture*. Let all your private habits be so arranged as shall conduce most to your intellectual and spiritual improvement. Let your early morning hours be secretly devoted; in your noon-day rides carry with you habits of thoughtful meditation; and when you retire at eventide, weary and worn it may be, give no sleep to your eyes nor slumber to your eyelids, until you have once more taken an account of the responsibilities and duties of the day. This unceasing, unwearied watchfulness and activity I would urge were your occupation any other; how essential in one who has in charge the spiritual welfare of a community like this!

And yet, my brother, with all this devotion, be not restless in your activity; be not overburdened with anxiety; yield not to the spirit of despondency. There is no way in which you can more



effectually impair your own energies and weaken the confidence of your people. The time will come after the excitements attending a new ministry have in some measure subsided, when the burthen of duty will press heavily and when, having no longer the sympathy of the hour to cheer you, you would gladly cast it from you and escape a responsibility too great for man to bear. But, my brother, be calm. Possess your soul in tranquillity and cheerfulness. Remember others before you have felt this burthen and borne it,—have felt it almost beyond endurance,—have struggled and persevered, and finally triumphed. And, let me tell you, nothing will aid you more certainly in this result, than a serene, trustful spirit,—toiling on through the long night though you have caught nothing, as well as through the bright day amid many tokens of divine favor. Calmness is the attribute of earnestness and power. God works in silence,—and through his mighty agents showers blessings without number in solemn magnificence and without a word. Go then to your work with calmness and tranquillity; pursue it with a self-sacrificing, yet hopeful spirit; with faith and with prayer, under a solemn sense of responsibility and a cheerful reliance on God.

And what is your work? It is to preach; preach the Word—and to preach it in all its grandeur and simplicity and purity, means a great deal. I charge you do this with your best energies. Let this pulpit be your throne. Have no higher ambition than to occupy it faithfully and well. Let it be the seat of your piety and wisdom and power. For, let me tell you, that the place in which our venerable father stood for nearly half a century, and where our accomplished brother, but just now spoke with such fervor of devotion (alas, too soon compelled to relinquish it,) is no mean one, nor will it cost small labor to fill it well. Enter it from Sabbath to Sabbath with such fulness of preparation as if you were never to enter it again. Bring to it your purest, best, and most matured and stirring thoughts. Bring to it the choicest treasures which you may collect from the wide volumes of nature, and providence, and revelation, and your own inward experience. Bring to it a mind filled with the truth of God, sanctified by watching and prayer and a holy endeavor, and a heart kindled with the holiest spirit and longing to give utterance to its burning convictions;—and when you look around upon the face of this congregation, how



shall you fail to be understood and felt? For, what will you see here and in all our churches? Men and women gathered from all the walks and ways of life, from places of business and domestic abodes and halls of pleasure and chambers of grief, with their burthens of care and temptation and wo;—youth, passionate and impetuous and encompassed with perils; and children in confiding simplicity and innocence;—men, women and children, spiritual beings, yet how many of them wedded to the earth—made for a sublime destiny, yet indifferent to the great concern—formed for unalloyed happiness, yet casting from them the cup—all hurrying, while you gaze, to their account; yet pausing for a brief space around the pulpit to listen before they go, to words of instruction and warning from the religious teacher. With what trembling solicitude should he, who stands here in the name of God and Christ and human happiness, look upon such a spectacle! In what tones of gentle persuasion and irresistible power ought he to utter his voice! With what plainness and freedom and earnestness should he speak! My brother, regard your congregation in this light, and your preaching can never be a dull, formal business. You will desire and expect palpable results; and, however insufficient of yourself, you will not be slow to learn the secret whereby to soothe the throbbing heart and warm the wintry bosom. It was only a wand with which the man of God struck the rock, and the refreshing waters gushed out. The simple truth of God is the instrument to loosen the earth-bound spirit and cause the heavenly affections to flow. A word once stilled the tempestuous sea; these words, life, death, retribution, eternity, are the means to stay the streams of worldliness that are rushing in impetuous torrents over the human soul. Speak out that which is within you, my brother—speak it earnestly, yet kindly, as from the deepest conviction, and you may be assured you shall not speak in vain. Speak it freely too, for I hold there is not a truth which ought to be spoken that may not be; and which, if uttered in tones of sympathy and kindness, will not be patiently heard and inspire a hearty respect for the preacher.

But your public duties are not all to be done within these walls. You must be much abroad among your people. In respect to your pastoral relations, I have this one admonition to give. As you go from house to house, as you receive your people within

your own dwelling, wherever you may meet them, I charge you not to neglect your opportunities of usefulness. If I do not mistake their dispositions, they will wish you to be much with them, and expect you to maintain the character of a friend and brother. The doors of your parishioners will be thrown widely open, and you will find a cordial welcome at their fireside, and their board. Confide in them, my brother, if you would win them. Once admitted to the intimacy of affection, you will become associated with all that is endearing and momentous in human experience, share in the joys and sorrows which the heart only knoweth, and with which the stranger cannot intermeddle. Present with your benediction at the formation of each little community, you will take a part in all its revolutions, and all its heart-thrilling history will be written on the pages of your experience. You will be there when the candle of the Lord shines upon their dwelling and the song of praise is heard within the gates,—in the unbroken circle of fathers, mothers, and their children. There, too, you will be when life's changes shall come,—when this community shall be rent, its members torn asunder, and each individual alone shall drink of his own bitter cup,—when the strong shall grow weak, the beautiful in their high places shall fall and the countenances of this people shall be changed; and in their woes their hearts shall be laid all bare and bleeding before you. What rare opportunities does the minister enjoy of touching the inmost sanctuaries of the human soul and the deepest springs of human conduct. Now I charge you, my brother, before God, the final Judge, faithfully improve these seasons, so favorable for the profoundest moral impression. When you descend from this pulpit think not to cast off a shred of the ministerial robe, or leave behind a particle of the minister's earnest and devoted spirit. Henceforth, till the tie which now unites you shall be severed, you are to have no separate interests from the society. What they feel and endure, rejoicing or sorrowing, members of your own larger family, you must feel and endure with them. Go among them, then, as Jesus went in Galilee, and whether you sit with them in the bloom of health, or pray with them amid the slow wastings of sickness, whether you mingle with the young while the dew of youth is yet fresh upon them, with the active in the midst of their great responsibilities, or with the aged who wait and watch for the last

great change,—at home, in the shop and by the way, at the festal board and at the tomb, let the earnest, calm, cheerful, glad spirit of religion light up your countenance, pervade your language and control your manners. Let your whole intercourse be marked by frankness, honesty and fidelity. Let no earthly temptation allure you for a moment into a forgetfulness of yourself or your responsibilities. Watch for souls as one who must give an account. Deceive no one by random remarks; mislead no one by silence when you ought to speak; forget no one whom you ought to remember; neglect no one whose joys or whose griefs you ought to share. Be every where, like the religion which you preach, the warm, devoted, sympathizing friend of all.

My brother, there are many other things which my heart prompts me to say to you; but I cannot now,—I must not tax your strength longer. If my prayers can prevail,—and the prayers of those you love, of earlier and later friends, you will establish yourself in the hearts of this people and find in this favored spot a lasting home. Lowly laying your heart upon this altar, entering upon your work with a single and undivided affection, I see the selectest influences of Heaven attend your labors. I see you fulfilling the highest expectations of this congregation, and new hopes, new interests, new sympathies springing up within and around you. Bearing along the ark of the Lord, I see the dark trains of moral evils, fear and agony and remorse retiring before you,—life sweetened, death disarmed, Heaven opened to those who hear. I see you conducted in safety to the end of a long and useful ministry,—your work closed amid the tears of a grateful people,—your commission sealed,—your reward great. But I am checked in these pleasing anticipations, for I remember that duties only are ours; events are determined by a higher wisdom. Be diligent, then, and devoted in your duties, for you know not what a day may bring forth. Be faithful unto death, and you shall receive the crown of life.





A P P E N D I X .



## A P P E N D I X . \*

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“From humble tenements around  
Came up the pensive train,  
And in the church a blessing found,  
Which filled their homes again—  
They live with God, their homes are dust ;  
But here their children pray,  
And, in this fleeting lifetime, trust  
To find the narrow way.”

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[From the Century Sermon by Rev. Timothy Harrington, May 28, 1753.]

“ In the year 1645,† Sholan, alias Shaumauw, Proprietor of Nashawogg, and Sachem of the Nashawas, who lived at Waushacum, informed Mr. Thomas King, of Watertown, (with whom he traded and for whom he had a considerable friendship,) of the said tract of land as well accommodated for a Plantation, desiring that the English would come and set down by him.

“ Accordingly Mr. King, Mr. John Prescott, and others, procured of said Sholan, a Deed of said Nashawogg, ten miles in length, and eight in breadth ; with these restrictions, that the English should not molest the Indians in their hunting, fishing, or usual planting places,—And the General Court confirmed the Deed.

“ On this, the Associates purchased of Mr. King all his Interest in the Premises ; and entered into mutual obligation by a certain term to appear on the spot, to begin and carry on the Plantation and contracted with a Preacher to go on with them.

\* Both Mr. Harrington’s Century Sermon and the “ Historical Sketch ” of Lancaster, by Joseph Willard, Esq., being nearly out of print, a few ecclesiastical memoranda are gathered into an Appendix for the use of the parish.

† Lancaster was the tenth town incorporated in the county of Middlesex, and precedes, by many years, every town now within the limits of the county of Worcester.

Gov. Winthrop differs from Mr. Harrington as to the year when the purchase was made, and says 1643.

“ Having thus concerted affairs, they sent up divers persons, (to whom they had given Lots,) to perform divers things, at the common expense of the Proprietors, before the time of their general appearance ; and these were the first inhabitants.

“ But before the time for their general appearance ; their Minister, to whom they had committed their mutual obligation, (whether by reason of his own aversion to the place, or by the instigation of such of the Proprietors as were unwilling to come up themselves, is uncertain,) forsook them, carrying with him said mutual obligation.\* And in consequence of this, all the associates, except Mr. Prescott, refused to fulfil their contract, but yet held their Interest. So that for the space of seven years, very little was done to forward the plantation.—But at length some of the rest being willing to engage more heartily in the affair,—on the 18th of May, 1653, there being *Nine Families* in the place, they petitioned the General Court for an Incorporation, and obtained it by the name of LANCASTER.

“ From the year 1654, Mr. Rowlandson preached among them, until the 14th of April 1658 ; at which time they invited him to settle in the Work of the Ministry among them ; and he accepted their Invitation, and probably was ordained the same year.

“ The town was in Peace and Prosperity for the space of twenty-two years from its Incorporation.—And the Indians were very serviceable to the inhabitants, by supplying them with such Corn and wild meat as they stood in need of ; and that on very moderate terms.

“ But on the 24th of June 1675, Philip, Sachem of Pocanoket, commonly called King Philip, rebelled against the English, and began a very bloody and destructive War.

“ And on the 22d of August following, eight persons, in different parts of the town were killed.

“ And as the Sachems of the Narragansett country joined with Philip in his Rebellion ; so after the destruction of Canonicus'-Fort, commonly called the Narragansett-Fort, by the forces of the united colonies, on the 19th of December, 1675.—The Indians leaving that part of the country, moved toward Wachusett, and meeting with the Nipnets and Nashawas, in their

\* Winthrop gives the following account : “ 3d mo. (May) 1644. Many of Watertown, and other towns, joined in the plantation at Nashaway ; and having called a young man, a *universal* (qu. university ?) scholar, one Mr. Norcroff (qu. Norcross ?) to be their minister, seven of them, who were no members of any churches, were desirous to gather into a church estate ; but the magistrates and elders, advised them first to go and build them habitations, &c. And then to take some that were members of other churches, with the consent of such churches, as had formerly been done, and so proceed orderly. But the persons interested in this plantation, being most of them poor men, and some of them corrupt in judgment, and others profane, it went on very slowly, so that in two years, they had not three houses built there, and he whom they had called to be their minister, left them for their delays.”

march, persuaded them to take up arms against the English ; and after this combination, part turned back towards Plymouth Colony, burning and destroying as they went along.

“ But Philip, with the rest, confessed by themselves after the peace to be fifteen hundred, marched for Lancaster, in which there were then above fifty families—And on the 10th of February, 1676, assaulted in five distinct bodies and places, burning most of the unfortified houses, and killing several persons.

“ However, they destroyed no Garrison, but that belonging to the Rev. Mr. Rowlandson ; in which, there were soldiers and inhabitants to the number of forty-two. And as there was no fortification on the back of the house, and the English being unable to ply their shot on that side ; the enemy having loaded a Cart with combustible matter, pushed it flaming to the house ; and thus being reduced to the sad necessity of either perishing in the flames, or resigning themselves to the Savages, they surrendered.

“ On this, the Men, except one who made his escape, were slain, or reserved for torture, and about twenty of the Women and Children were carried into Captivity ; among which was the Consort of the Rev. Mr. Rowlandson ; an account of whose Captivity, Sufferings and Return, written by her own hand, you have doubtless many of you seen in Print.

“ Mr. Rowlandson was then at Boston soliciting the Governor and Council for more soldiers for the protection of the place—And on his return, met the heavy news, which he received with a becoming submission and magnanimity.

“ About six weeks after the assault of the town, it being judged untenable under the then present circumstances, both of that and the country ; the remainder of the inhabitants, except one who was killed that very day by the enemy, drew off under a guard of Horse and Foot.—And immediately on this desertion of the place, every building that remained, save two, were reduced to ashes. And in this state of Desolation the town continued for about four years.”

“ The first minister of Lancaster,” says Mr. Willard, “ commenced bachelor at Cambridge in 1652, with all the honors of his class, as he appears to have constituted the whole of the class of that year. Cotton Mather calls him an author of ‘ lesser composures.’\* What these were, I venture to say, after diligent inquiry, is not to be discovered. Mr. Rowlandson began to preach in Lancaster as early as the summer or fall of 1654. \* \* \* \* The commissioners, at their meeting, April 25, 1656, directed the town to pay Mr. Row-

\* “ Not only have we had a Danforth, a Nathaniel Mather, a Hoar, a Rowlandson, &c., the authors of lesser composures out of their modest studies, even as with a Cæsarean section, forced into light ; but also we have had an Hubbard, an Isaac Chauncey, a Willard, a Stoddard, the authors of larger composures.”—*Magnalia, book 1, part 1.*



landson 'fifty pounds by the year,' taking 'wheat at sixpence per bushel,' under the usual price, 'and as God shall enlarge their estates, so shall they enlarge therein answerably,' &c. In September, 1657, the Commissioners ordered the selectmen 'to take care for the due encouragement of Master Rowlandson, and also for the erecting a meeting house,' &c. In compliance with these orders, a house for worship was erected soon after. A town meeting was held in it in June, 1658. It was situated on the northeast side of what is now the new burying ground, on the brow of the hill, opposite to Mr. Rowlandson's house, and about one-third of a mile a little to the west of south of the present church. \* \* \* \* After preaching in town nearly four years, he probably became discouraged as to the prospect of being invited to settle, and gave out his intention of removing from town. Whether this was done in sober earnest, or was merely to bring the town to terms, is only a matter of conjecture at this late day. The following extract from the records, has some point, and perhaps will bear being quoted."

"Monday, 3, 3 mo. 1658. On the certain intelligence of Master Rowlandson's removing from us, the selectmen treated with him to know what his mind was, and his answer was, his apprehensions were clearer for his going than for staying. They replied they feared his apprehensions were not well grounded, but desired to know his resolution. He said his resolutions were according to his apprehensions, for ought he knew. Then the selectmen, considering it was a case of necessity for the town to look out for other supply, told Master Rowlandson, that now they did look upon themselves as destitute of a minister, and should be forced to endeavor after some other,—so discharging him.

"Friday 14, 3 mo. 1658. A messenger came from Billerica to fetch Master Rowlandson away ;\* upon which, the town having notice given them, came together with intent to desire him to stay and settle amongst us ; and, after some debate, it was voted as follows :

"1. Whether it were the mind of the town to invite Master Rowlandson to abide and settle amongst them in the work of the ministry. The vote was affirmative by the hands of all held up.

"2. Whether it was their mind to allow him for maintenance fifty pounds a year, one-half in wheat, sixpence in the bushel under the current prices at Boston and Charlestown, and the rest in other good current pay, in like proportions ; or, otherwise, fifty-five pounds a year, taking his pay at such rates as the prices of corn are set every year by the Court. The vote was affirmative by the hands of all held up.

"3. Whether they were willing that Master Rowlandson should have the dwelling house which he lived in as his own proper right according to the deed made by the town and confirmed by the committee ; with the point of

\* The meaning is, that he was invited to preach in Billerica.

land westward, and some land west, and some north, of his house, for an orchard, garden, yards, pasture and the like.

"This was put to the vote and granted by the major part, (and opposed by none but old Goodman Kerley,\* only there was a *neuter or two*,) with this proviso, that it hindered not the burying place, the highway, convenient space to pass to the river, and the land intended to be for the next minister, &c.

"And upon this, Master Rowlandson accepted of the town's invitation, and gave them thanks for their grant, and agreed to the motion, concerning his maintenance, and promised to abide with us in the best manner the Lord should enable him to improve his gifts in the work of the ministry."

"Mr. Rowlandson preached for some time as a candidate in Weathersfield, where he died November 24, 1678, and before Lancaster was resettled. He was probably born in England. His father, Thomas, took the freeman's oath May 2, 1638, and died in Lancaster, November 17, 1657."

After the town was resettled, and for seven years, the pulpit was supplied by Mr. Carter, (probably Samuel Carter, Harvard University, 1660,) William Woodrop, and Mr. Oakes, (perhaps Edward Oakes, H. U., 1679.) Mr. Woodrop was one of the two thousand ministers turned out of their benefices under the act of conformity, on St. Bartholemew's day, 1662.

In February, 1688, Mr. John Whiting, of Billerica, a graduate of Harvard University, 1685, was invited to preach on probation; and continued preaching until November, 1690, when he was invited to settle in the work of the ministry, and was probably soon after ordained.†

On the accession of William of Orange to the throne, England was involved in a war with France, and New England in a war with the Canadians, French and Indians. "In the calamities of which," to go on with Mr. Harrington's account, "this town had a large share."

"For on the 18th of July, 1692, the Indians assaulted the house of Mr. Peter Joslin, who was at his labor in the field, and knew nothing of it, till, entering the house, he found his wife and three children, and a woman that lived in his family, barbarously butchered by their hatchets, and weltering in their gore.

\* Goodman Kerley, (William Kerley, senior,) seems to have continued in a wrathful state of mind for some time; for though one of the number appointed to manage the municipal concerns of the town, he did not attend the meetings of his brethren; it being a usual entry in the records that the Selectmen met at such a time and place, all excepting Goodman Kerley.

† It was not usual during the first age of the New England Church, or indeed through the seventeenth century, to have a discourse preached at ordination. And when the practice was introduced, the minister elect preached it himself.

"His wife's sister, with another of his children were carried into captivity. She returned, but that child was murdered in the wilderness. Thus was he stript naked, and called to bitter weeping and lamentation.

"In 1695, on a Lord's Day Morning, Mr. Abraham Wheeler, going from Garrison to his own house, on some occasion, was there shot by an enemy, that had lain in ambush for him; but although mortally wounded, he wrested the gun from him, and brought it towards the Garrison, until met by his friends.

"In 1697, a considerable body of the enemy, under five commanders, but one in chief, came and lurked in the woods for some time, sending in their scouts by night to observe the posture of the town.—And having done this, they determined to begin the attack on Mr. Thomas Sawyer's Garrison; and the firing at that was to be a signal to all the rest, to fall on in their respective stations.

"And accordingly on the 11th of September, when the inhabitants, suspicious of no enemy, were gone out to their labor; they came in several companies into the town, and were very near surprising said Sawyer's Garrison, both the gates being left open; but that Mr. Jabez Fairbank, who was at his own house half a mile's distance, and designing to bring his little son from said Garrison, mounted his horse which came running to him in a fright; and rode full speed into the gate, but yet nothing suspicious of an enemy.—However, this was a means of saving the Garrison; for the enemy who were just ready to rush into it, supposing they were discovered, gave over that design; and fired at such as were out in the fields.

"At that time, the Rev. Mr. John Whiting being on some occasion at a distance from his Garrison, they surprised and killed him.—They indeed offered him quarter; but he chose rather to fight to the last, than resign himself to those whose tender mercies are cruelty.—

"At the same time they killed twenty others, wounded two, but not mortally; and captivated six, five of whom returned.

"On this sorrowful occasion, the town set a-part a day for Prayer and Fasting."

From 1697, the year of Mr. Whiting's death, to 1700, the pulpit was supplied by Rev. John Robinson, (afterwards settled at Duxbury, in November, 1702, where he died, 1731.) Mr. Jones, (perhaps John, Harvard University, 1690?) and Mr. Samuel Whitman, Harvard University, 1696. In May, 1701, Mr. Andrew Gardner, Harvard University, 1696, (but not in *italics* in the catalogue, because never ordained,) was invited to preach, and in the following September received an invitation to be the minister of the town. In July, 1702, the war between England and France was renewed, and the Colonies were once more involved in trouble. In July, 1704, seven hundred French and Indians proceeded against Northampton, but finding the

inhabitants prepared against an attack, they turned their course towards Lancaster, excepting two hundred, who returned home in consequence of a quarrel about the division of spoil. Early in the morning of the 31st, they commenced a sudden and violent attack on the town. During the day four persons were killed, and the church, which escaped destruction in Philip's war and was the first house of public worship in town, was burnt. Six other buildings and much of the live stock of the town were also destroyed.

"On the 26th of October following," continues Mr. Harrington, "there having been a party of the enemy discovered at Still River, (Harvard,) the soldiers and inhabitants belonging to the Rev. Mr. Gardner's Garrison, with divers others, went in quest of them; who returning in the evening, fatigued with the service of the day—Mr. Gardner, in compassion took the watch that night upon himself; and coming out of the Box late at night, on some occasion, was heard by one between sleeping and waking in the house, who supposing him an enemy, seized the first gun which came to hand, and shot him through the body in the Parade.

"But the fatal mistake immediately appeared; and he being carried into the house, forgave the person that shot him; and in an hour or two expired, to the great grief not only of his consort, but of his people, who had an exceeding value for him."

In May, 1706, a new meeting-house, situated on what is now called the Old Common and opposite to the second burying ground, was probably completed.

The Records in Mr. Rowlandson's time, were, without doubt, consumed in his garrison, and as those in Mr. Whiting's day are not to be found, we have no account of the number of Communicants, or of Baptisms, from the founding of the Church to the ordination of Mr. Prentice, in 1708.

In May, 1705, Mr. John Prentice, a native of Newton, and a graduate of Harvard University, 1700, commenced the supply of the pulpit and continued to preach until February, 1707, when he was invited to settle. He accepted the invitation and was ordained March 29th, 1708.

On the same day, previous to his ordination, the members of the church subscribed their names to the covenant, which was the same probably as that in Mr. Whiting's and even in Mr. Rowlandson's time.\*

From the 15th of October, 1705, to the 5th of August, 1710, four persons were killed, two wounded, and three taken captive by the Indians; and the inhabitants were doubtless kept in a continual state of anxiety and alarm until peace was concluded in 1713.

\* It was retained until November, 1793. Our limits will not admit its insertion. It was, however, general in its nature, and did not contain the injunction of particular doctrines as necessary to enable one to participate in the ordinances. The second



In 1733, from members of this church was formed a considerable part of the church in Harvard—in 1741, the church in Bolton—in 1743, in part, the church in Leominster—(all these towns originally included in Lancaster, having been, from time to time, previously set off upon petition of their inhabitants)—and in 1744 the church in what had then been separated into a second precinct and is now the town of Sterling.

A new church building was completed in 1743. It contained thirty-three pews on the lower floor with many of the long seats common at that day.

Mr. Prentice died January 6th, 1746, aged 66. During his ministry of forty years 1593 were baptized and 331 admitted to the church.

His successor, Timothy Harrington, born in Waltham, February 10th, 1716, was a graduate of Harvard College, 1737, and preached at Swansey, New Hampshire, until the destruction of that town, and the dispersion of the inhabitants in April, 1747. He was installed at Lancaster, November 16th, 1748. The sermon was preached by Rev. John Hancock of Lexington, (father of Rev. John Hancock of Braintree, and grandfather of Governor Hancock.)

Mr. Harrington died Dec. 18th, 1795, in the 80th year of his age. In his ministry of this church, 1531 were baptized and 478 admitted to the communion.\*

article reads thus : “ We also bind ourselves to bring up our children and servants [in the] knowledge and fear of God, by holy instructions according to our abilities, and in special by the use of Orthodox catechism, [that] true religion may be maintained in our families while we [live,] yea, and among such as shall live when we are dead and gone.”

What the standard of “ Orthodox catechism,” was, may perhaps be inferred from the fact that March, 1731, the town voted to buy Rev. Pres. Samuel Willard’s “ Body of Divinity, to be kept in the meeting-house for the town’s use, so that any person may come there and read therein as often as they shall see cause, and said book is not to be carried out of the meeting-house, at any time, except by order of the Selectmen, or the town.

November, 1734. The church voted “ that any desirous of admission to full communion, scrupling his or her obligation to make a relation of his or her experience shall be informed by the pastor that the brethren do not insist upon that as a term of communion, but will take up and be satisfied with a written confession of their faith.”

\* Mr. Willard, (to whose history, by his kind permission, we stand indebted for more in this Appendix than we can easily indicate by the usual signs,) speaking of the great changes which took place in the state of society in New England, during Mr. Harrington’s ministry, “ when ancient simplicity was yielding to the alterations, if not the refinements, in manners, induced by a widening intercourse with the world, the increase of general intelligence, and the number of well educated men,” remarks more particularly of the changes which took place in the *Psalmody* used in Lancaster.

“ I do not find that the introduction of instrumental music as a part of public worship, or the change in the mode of singing, gave rise to any uneasiness in the parish.



On account of infirmity he had preached but little during the last five years of his life. From March, 1791, till the following spring, the pulpit was in part supplied, among others, by Messrs. Alden Bradford and Thaddeus M. Harris. June 3d, 1792, the town voted unanimously to concur with the church, in giving Mr. Nathaniel Thayer an invitation to be their minister, with a settlement of £200, and a salary of £90 during Mr. Harrington's life-time, and £120 (\$400) after his decease. (Afterwards increased.) Having accepted this invitation he was ordained as colleague pastor, October 9th, 1793. The following was the order of services. Prayer, by Rev. Dr. Belknap, of Boston. Sermon, by Rev. Dr. Osgood, of Medford, from Acts, xx., 27. Ordaining Prayer, by Rev. Mr. Whitney, of Shirley. Charge, by Rev. Mr. Jackson, of Brookline. Right Hand of Fellowship, by Rev. Mr. Emerson, of Harvard. Concluding Prayer, by Rev. Dr. Clarke, of Boston.

The building that had been used as a house for public worship from 1743, being old and inconvenient, the town voted, December 4, 1815, to erect a new one,—and the corner stone of the present edifice was laid July 9, 1816. The pastor first made an address on the occasion,—and after the 87th Psalm,

(Except Mr. Wheelock used to shake his head, when the pitch pipe was sounded, and Thomas Holt would leave the house at the sound of the pitch pipe, or when 'Funeral Thought' was sung.) Not so, however, with the introduction of the 'New Version.' Many were grieved because of the change, and two individuals proceeded further. The version of Sternhold and Hopkins, the first metrical version of the Psalms, in English, was never used in this town. This was not in high repute. Eliot, Welde, and Richard Mather, in 1639, attempted a translation, but their labors were not valued; and President Dunster, the following year, was called upon to revise the collection. His improved version was the one in use in most of the New England churches for many years—and in Lancaster, till the time of Mr. Harrington. Probably about the year 1763, the collection by Tate and Brady was introduced. Early in 1665, a complaint was made that one of the members of the church, Moses Osgood, with his wife, Martha, had been absent from the communion service more than a year. On being inquired of by the church, why they absented themselves from the Supper, they sent a written reply, in which they say that the reason is, 'the bringing in of the New Version, as we think, not in a prudent and regular way. Also we find, in said Version, such words and expressions as are unknown by us, so that we cannot sing with the understanding also. The composers of the said Version, we find, have taken too great a liberty to themselves, as we think, to depart from the scriptures. And as for the hymns taken from the other parts of the Bible, we know of no warrant in the Bible for them, and shall humbly wait on such as are the maintainers of them to produce and demonstrate the warrantableness for them from the Word of God. We are therefore waiting the removing or in some way or other the satisfying the above said doubts; for they are a matter of grievance to us, and we think we are wronged in our highest interest, &c.' "

Belknap superseded Tate & Brady in this church. Greenwood's Collection was introduced January 5, 1834, and is still in use.

Belknap's Collection, had been sung, in the tune of Old Hundred, prayed for the divine blessing on their work. The corner stone was then laid, a silver plate with this inscription being placed beneath ; " Fourth house built in Lancaster for the worship of God. Corner stone laid July A. D. 1816. May God make our way prosperous and give us good success. Rev. Nath'l Thayer, pastor of our church."

January 1st, 1817. Agreeably to a vote of the town the new meeting-house was dedicated. Introductory Prayer, by Rev. Mr. Capen of Sterling, " who also read the prayer of Solomon at the dedication of the temple." Dedictory Prayer, by Rev. Dr. Bancroft of Worcester. Sermon, by the pastor, from Ephesians ii., 19, 20, 21, 22. Concluding Prayer, by Rev. Mr. Allen of Bolton.

Dr. Thayer was born in Hampton, N. H., July 11th, 1769, graduated at Harvard College, 1789, and died June 23d, 1840, in the 71st year of his age, and the 47th of his ministry.\*

In the course of his ministry, he baptized 1017, received into the church 388, married 1038, and buried 1130.

Dr. Thayer's successor was the Rev. Edmund H. Sears, a native of Sandisfield, and a graduate of Union College, who, after pursuing his theological studies at Cambridge, settled in Wayland. Having accepted an invitation from this parish, he was installed December 23, 1840. The Order of Exercises was as follows : Introductory Prayer and Reading the Scriptures, by Rev. Mr. Hill, of Worcester. Hymn 222, (Greenwood's Coll.) Sermon, by Rev. Dr. Henry Ware, Jr. Hymn 534, Greenwood. Prayer of Installation, by Rev. Isaac Allen, of Bolton. Charge, by Rev. Mr. Lincoln, of Fitchburg. Fellowship of the Churches, by Rev. R. P. Stebbins. Address to the Society, by Rev. Chandler Robbins, of Boston. Concluding Prayer, by Rev. C. T. Thayer, of Beverly. In April, 1847, Mr. Sears resigned on account of ill health. During his ministry, 80 were baptized, 56 became communicants and 151 were buried.

Mr. George M. Bartol, who was graduated at Brown University in 1842, and received his theological education at Cambridge, having been invited to the care of the church as his successor, was ordained August 4th, 1847.

\* It will be seen by referring to the dates, that the united ministries of Mr. Prentice and Mr. Harrington extended through nearly ninety years, that Dr. Thayer's settlement exceeded forty-six, and that making allowance for the time the latter was colleague with Mr. Harrington, there was a period of 131 years, during which but ten months elapsed in which the church was without a settled minister. For some account of Dr. Thayer's life and character, see Rev. Mr. Hill's Discourse, and " Notices," by Dr. Parkman, in the Monthly Miscellany, August, 1840.

# ORDER OF EXERCISES AT THE ORDINATION.

## I. VOLUNTARY.

II. INTRODUCTORY PRAYER, BY REV. MR. WHITE, OF LITTLETON.

III. READING OF THE SCRIPTURES, BY REV. MR. HALE, OF WORCESTER.

IV. HYMN. REV. DR. FROTHINGHAM. (Greenwood's Coll., 534.)

“O God, whose presence glows in all,” &c.

V. SERMON, BY REV. C. A. BARTOL, OF BOSTON.

VI. HYMN. REV. DR. FROTHINGHAM.

|                                                                                                                                              |                                                                                                                                              |
|----------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|
| O LORD of life and truth and grace,<br>Ere nature was begun,<br>Make welcome to our erring race<br>Thy Spirit and thy Son.                   | The golden lamps are at his feet,<br>And in his hand the stars.                                                                              |
| We hail the Church, built high o'er all<br>The heathen's rage and scoff,<br>Thy Providence its fenced wall,<br>“The Lamb the light thereof.” | O may he walk among us here,<br>With his rebuke and love,—<br>A brightness o'er this lower sphere,<br>A ray from worlds above.               |
| Thy Christ hath reached his heavenly seat<br>Through sorrows and through scars,                                                              | Teach Thou thy youthful servant, Lord,<br>The mysteries he reveals,<br>That reverence may receive the word,<br>And meekness loose the seals. |

VII. PRAYER OF ORDINATION, BY REV. JOSEPH ALLEN, OF NORTHBORO'.

VIII. RIGHT HAND OF FELLOWSHIP, BY REV. MR. THAYER, OF BEVERLY.

IX. CHARGE, BY REV. MR. HILL, OF WORCESTER.

X. HYMN. REV. DR. FROTHINGHAM.

|                                                                                                                                        |                                                                                                                                            |
|----------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|
| THE patriarch's dove, on weary wing,<br>One leaf of olive found,<br>Within the narrow ark to bring,<br>When all the world was drowned. | The dove of God, in happier hour,<br>O'er Jordan's sweeter wave,<br>In symbol showed the spirit's power,<br>That all the earth would save. |
|----------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------|

O Lord ! to this our sacred rite  
 Such gracious tokens grant,  
 As make thy temples, where they light,  
 Thine arks of covenant.

And still on life's baptizing tide,  
 Or sorrow's bitter sea,  
 Descending peace be multiplied,  
 And hallow hearts to Thee !

XI. CONCLUDING PRAYER, BY REV. MR. FROTHINGHAM, OF SALEM.

XII. ANTHEM.

“ O be joyful in the Lord, all ye lands,” &c.

XIII. BENEDICTION.

**Laus Deo.**

3

ACCOUNT OF THE PROCEEDINGS

AT THE

*Dep. 11  
4354-90*

INAUGURATION

OF THE

*8*

State Industrial School for Girls,

AT LANCASTER, AUG. 27, 1856;

WITH

ADDRESSES BY H. B. ROGERS, ESQ., HON. G. S. BOUTWELL,  
AND OTHERS.

BOSTON:

PRINTED BY JOHN WILSON AND SON,

22, SCHOOL STREET.

1856.







